1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

There is a mound at Siesia, Nukunukumotu Island, known to be the place of burial of the umbilical cord of a woman of rank, named Mafitoutai. 846

Nothing was learned of any special attitude towards twins (*mahanga*), except that they were thought desirable. 845

An attempt is made to flatten the nose of the infant by pressure frequently applied with the fingers. Large calves and small ankles, which are regarded as a mark of beauty, are sought to be developed by frequent massaging of the flesh of the child from the ankle upward and from the knee downward. 856

GIRLS' PUBERTY OBSERVANCES

A lock of hair over one temple (called *fangafanga*) was worn by young girls until virginity was lost. Thereafter the hair was cut short (shaved, one informant said) from the forehead straight back to the neck. This was done as soon as the loss of virginity became known, and whether the loss was due to marriage or illicit relations. The daughter of a great chief might wear all her hair of her head at full length until her marriage, but not thereafter. The term *fakahaalavaka* was used to designate the particular style in which a chiefly girl of the Haa Havea wore her hair as a sign of virginity. Baker (2) uses this term as the designation of long hair worn as a sign of virginity by any girl. 302 852 836 884 [622] [565]

Chiefly families still observe the ancient ceremonies connected with the incipiency of womanhood. These observances were formerly general. When the first period of a daughter of a great chief arrives, her mother is notified and then her father informed. The mother will say to him: "Our daughter has commenced to menstruate today." The girl is then forbidden to bathe during this first period, because of the belief that it would stop the flow. She is painted all over with turmeric by her mother on the first day and then put to bed, as though she were sick, to remain for the rest of the period. While she is lying in bed a big feast is held, given by her father, but supervised by the father's sister. Gifts are distributed by the mother. When the flow ceases, the girl bathes. She is accompanied by an old female attendant. She and the old woman chew *tuitui* (candlenut), *langakali* flowers, *nukonuka* flowers, and *pako* grass root, or other sweet-smelling plants. These masticated plants are rubbed over the body before bathing and the candlenut is used as soap. 881 [565] 881 841 [515] [302] [574] [431] [515] [824] [302]

No deity had charge of the girl during her period. Girls were not married before first menstruation. [776] [582]

The first period of the daughter of the Tui Tonga was marked by the following observances. The girl was painted with turmeric, she was forbidden to bathe, and she slept on and under black tapa to hide the blood 643 881 [515]

1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

sees many things in a muddled dream they do not come true. The period that elapses between a dream and its fulfilment is variable—it may be a week or it may be several months. 787 828

A sickness called *fafanga*, which is manifested by a "bad stomach" and results in "doubling up" or even death, is caused by dreaming that a man comes and feeds the dreamer pork, fowl, and other rich food. [753]

A sickness called *takini*, painful urination, is believed to be caused by the frequent dreaming of sexual intercourse. The belief is that the visitant of the dreamer is a spirit (*tevolo*). [753] [831] [776]

MAGIC

Most of the extant magical practices are to be found in the formulas of the *faitoo* (doctors). Material presented here includes odds and ends of magical practices not largely concerned with curing. Malevolent magic is still practiced. Spoken words were believed to be effective too. Thus the term *talatukii* means to curse, to use imprecations so deadly and horrible, that the person against whom they were directed usually died from the effect. 789 755 754

Any medicine man or woman was called *faitoo*. The house of a *faitoo* was called *falehangatamaki*. One informant said that this house was only that of a *faitoo* who treated boils and skin eruptions, and this statement is probably correct, as *hangatamaki* means any sickness or disease appearing upon the surface of the body. When confronted with a sickness about whose diagnosis he was in doubt, a *faitoo* passed his hands over the diseased part, repeating a formula which named every possible disease known and directed the medicine to cure any one or all of them. (See p. 343.) 756

When collecting the bark of the *tava* and *siale* (*Gardenia*) for medicine the collector always observes which part is towards the setting sun and collects the bark from that side. It is believed to be particularly efficacious, though no reason was given. [757]

One informant stated that his father had buried his umbilical cord and planted a coconut over it. As the tree flourished, so would the individual. I could get no corroboration of this as a practice. No other account of tree planting was obtained. Possibly fear that the tree might be killed and the person suffer make people reticent. 789 825 [846]

The story of the turtle Sangone mentions the magical stopping of growth and retention of childhood by striking a child on the top of the head (*26*, p. 50). 789

When a child's milk tooth is extracted it is thrown on the roof of a house, so that the second tooth will grow quickly. At the same time this rhyme is said: 789 856

Hinehina matailaila	White with spots	[539]
Omai hoo nifo kovi mooku	Give me your bad tooth	[538]
Kae o atu hoo nifo lelei moou.	But have a good tooth for yourself.	

That there is a ceremonial or lucky number in Tonga I did not definitely ascertain. That there was, or is, such a number seems likely and it may 777

6: Collocott M-5 (no date) 1928 OU9 Tonga OU9

539

POEM OF LATA'

Head winds in either direction,'
Blustering in on the on-looking folk,
Blown about are the chiefs and the guests.
Now harken, ye singers, to me,
Aright shall I utter my rede,
For I am wearied of beholding
You learn a poem that is borrowed.
I indeed have come over the main'
In the train of Uluakiheilala,'
And landed at the pool Kanakana.'
Straightway did he give command
That a canoe should sail on a day,
For danger there was approaching'
The lordship of Mafi Motuapuaka;
Almost fruitless is Matamoana,'
On the sea flats let us snare pigeons.
We parted, the scoring was equal,
Dug a mound in Utumalama.
When that land is reconciled
Then let us build a canoe,
The leeward hull Nuku, and Lata the windward,'
Fafinemohuanga the sailors,
Sail straightway and land at Matoto,'
To the wonder-surf in mid-ocean."
Enough of talk of that sort."
I shall stay in Tonga and see,
Put to shame I shall have a companion,"
Take a part in the game of the net-house."
Let us drain off our cups of kava,
If there's cloth we shall get us clothing."
Sing thy song and come to an end
In your learning the warfare of verse.
Have I been living a farmer?
A sailor, or planter of kava?
But do ye not know
That I am a man of the road,
Of the great house and seat with the chief?
When a night of song draws near,
Then to me one comes with the tidings,
Glances towards me, and bows and smiles,
Takes off his sweet-smelling necklace,
Wraps together and throws past the people.
Oh, alas, Mapaihingano,"
Tonga stands in the midst of distresses,
For there has been made separation.
My dear singers who were practised
That between us be mutual liking,
And daily and nightly remembrance;
That when he commenced a song
I should attend to the mainsheet,
Direct our course to Haafuluhao,"
Enter into the mind that is open,
That there be calm, no longer a gale.
Almost round to the south goes the wind,"
Straightway there comes the appointment
That we go and entertain travellers,
Mid the grumbling of ill-natured minds,
Of the race of bards undistinguished.
Haapai comes, and is filled with longing,"
Vavau comes and is left without hope;
There come Samoa and Niua,
Of my name they make inquiry,
That was the theme of their talk.
At even my descent is traced
By the queen and Tui Tonga.
But who would wish to hear mentioned
The bards who are strangers to fame?
Go at large, but thou'rt in the noose of fate,"
Whether thou art man or mere nothing.
Ho, he."

539
856

CHILDREN'S TEETH

When a child's milk tooth is pulled out, it is thrown up on the roof of a house (so that the second tooth shall grow quickly) to the following rhyme:

Hinehina mata-ilaila mata-ilaila,
Omai ho'o nifo kovi mo'oku,
Kae atu ho'o nifo lelei mo'ou.
White with spots,
Give me your bad tooth,
But take your good tooth for yourself.

78: Weiner N-4,5 (1969) 1972
0U9 Tonga 0U9

278 capsules is employed to alleviate migraine
171 headache, and the yellow latex is applied to insect bites (19). In the Philippines a decoction of the leaves is considered a cure for itches. Other economic applications are reported (21).

278 A drink prepared from the ripe leaves and
757 bark is given in Tonga to teething children
856 who run a fever and have an excessive saliva flow.

278 UREna LOBATA L.

mo'osipo

137 This common pantropical weed occurs in Tonga.

278 In Samoa the leaves are applied locally in
171 filarial swellings (12). The plant is used in Tahiti as an emmenagogue (19). In the Philippines a decoction of the root is valued for colic, the boiled leaves are applied as a poultice in inflammations of the intestines and bladder, and a decoction of the roots and leaves valued as an emollient (21).

278 In Tonga the leaves are squeezed by hand
[752] and poulticed to burns and scalds. An in-
[757] fusion of the roots and leaves is considered a cure for diarrhea.

MELIACEAE

278 (Mahogany Family)

137 AGLAIA SALTATORUM A. C. Sm.

langakali

This shrub is found throughout Tonga and in Fiji and Niue.

278 In the Philippines a decoction of the roots
[171] and leaves of *A. odorata* Lour. is esteemed as a tonic (21).

In Tonga the bark is employed in medicine.

278 DYSOXYLUM FORSTERI (Juss.) C. DC.

mo'ota

137 This tree is endemic throughout Tonga.

Species of *Dysoxylum* from several regions of New Guinea proved positive in tests
278 for saponins and other steroids (30). In the
171 Philippines a decoction of the juice of the fresh bark of *D. decandrum* is used for coughs (21).

278 The steam from the leaves of this plant
757 (when pressed in a basin of boiling water) is inhaled in Tonga to cure headache and reduce fever.

/83 cont./

853 177 with sweetened condensed milk, in order to "spare" the young mother "and keep her beautiful."

853 178 Formerly, mothers nursed their children for a very long time. Today, the average nursing period is eight to nine months, in extreme cases, 14 months. Since, in a long nursing period, the babies cannot get [744] enough strength from their mother's milk, and the mother herself should be spared this burden, the Tongan health service tries to reduce the long nursing period by the mothers' education.--After an initial liquid, soft diet the children are given the same food as adults, as soon as they have enough teeth.

846 The woman who has given birth lies on her bed (sleep mats and tapa, possibly also a European sheet and pillow) about ten days. Then she gets up and attends to the child herself. Frequently, however, her mother (or her sister) help her for another month or so. At first, the woman in childbed generally eats only light [262] food. For example, she will eat Tongan food such as boiled yams or [177] boiled chicken, and drink /the milk of/ a coconut warmed in the earth oven; or else she will live on European food, for example rice (that has become popular in Tonga) or white bread, zwieback and tea.

854 177 Commonly, babies are now wrapped in European-type diapers. Women buy them readymade or they will obtain a length of material and cut it into the required pieces. In some cases they also make panties of European material or buy them readymade. Often, however, even bigger babies crawl about without any clothes at all. European soap is commonly used in caring for the baby, sometimes also baby 856 powder. At approximately nine months the little ones start their first walking exercises.

851 In accordance with the parents' religion, the child is soon (within three months) carried to church for baptism, which is fol-